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Of the Church · By the Church · For the Church

Luther League Review

OFFICIAL · ORGAN · OF · THE · LUTHER · LEAGUE · OF · AMERICA.

WRITTEN FOR THE LUTHER LEAGUE REVIEW

The Easter Message

BY ERLE GREINER

"Jesus lives!" Adown the ages
Rings the message, sweet and clear,
Child once sought by hoary sages
Doth as conqueror appear.
From the dark and stony prison,
Where they laid the Crucified,
Unto glory He is risen;
Justice now is satisfied.

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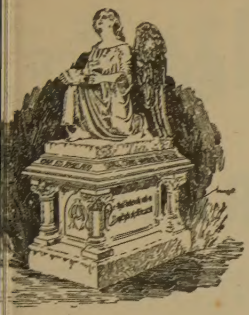

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TURN TO PAGE 4

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FOR THE
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Of the Church - By the Church - For the Church

Luther League Review

"Woman and the Resurrection"

T was a Sunday morning after a most eventful Passover, and about a day and a half after the great Teacher ho had been crucified to satisfy the mor of the Jews had been buried in the mb in the gar- n of Joseph Aramathea at Mary agdalene me early to e sepulchre of sus. Scenes e most awful n d glorious d just before en exhibited. great earth- ake shook the acc. The an- l of the Lord d descended om heaven d rolled away e stone that aled the uth of the mb that had en guarded Roman sol- rs. The sol- rs, struck th terror, be- me as dead n. Jesus oke from the ep of death, se and left tomb. His first ap- rance after s great event was to Mary Magdalene, o stood weeping at the sepulchre. After- rd He appeared to a company of women their return from the sepulchre. Jesus ealed Himself as a risen Saviour first to Mary Magdalene, a woman whose sins He had forgiven.

EASTER MORNING

Jesus recognized Mary first. We are told that the ancients believed that in the waters of Lethe every recollection of earthly life was washed away after death. Jesus had been through the valley of the shadow of death. He had just burst the bars of the tomb. He called by name Mary Magdalene, who stood by His tomb weeping. So, too, He recognized both Thomas and Peter. He knows by name those whom He knew before, notwithstanding He had passed into and out of the grave. Will we not be like Him when we see Him as He is? It will be part of heaven to know each other, to be known even as we are known.

Mary supposed Jesus was the gardener. Her eyes were dimmed with tears. Her mind was so occupied and excited she did not recognize Him. Besides, she had not expected to see Him alive. This has been

beautifully expressed by Draseke, who says: "She knew not because her tears wove a veil, and because the seeking after the dead prevents us from seeing the living." She was absorbed in the thought of the absent Lord and hardly looked at all to see who had spoken to her, but doubtless supposed that at that early hour no person but the keeper of the garden would be about.

Her address to the supposed stranger is in natural language. She speaks out of a loving and grateful heart, and will take all the responsibility upon herself of caring for the holy dead. If no one else would share this pious duty she was ready to discharge it alone and independently.

What a change the revelation of the risen Lord makes in the woman! The familiar tones of the Master when He spoke to her by name caused her to say, "Rabboni"—my Master. It was the expression of love and devotion, of respect and reverence. To the end of time the Church can cherish the memory of this loving and faithful woman and the devoted band of women who

"While apostles shrank, could dangers brave;
Last at His cross, and earliest at His grave."

—

"I Know That My Redeemer Lives"

BY ERLE CARLETON GREINER.

"BUT Paul," Margaret objected as they slowly made their way home from school, "I have watched and tended my lilies almost as though they were human beings and I cannot let any go there."

"You have them at church first," argued Paul, "and I cannot understand why you are not willing to make some sacrifice."

"I am willing," she returned, "but why should I give up the one I prize most?"

"What did Jesus do for you on Easter Day?" Paul asked softly.

The brother and sister were twins, devotedly attached to each other and both were members of this year's confirmation class in Middletown. Paul was a member of the boys vested choir and possessed a voice which was the joy of the congregation. This Easter he was to sing the offertory solo and Margaret had taken especial pains to have some lilies in bloom to be used in the decoration of the church. One, a magnificent specimen, with fifteen flowers, was her greatest pride and the crowning success of her efforts. This particular plant was to occupy the most prominent place and to be Paul's inspiration. After service, Margaret had planned to keep it, while the others were to be given to cheer the sick members of St. John's.

Paul had suggested the one Margaret wanted to keep would bring much joy to the inmates of the children's ward at the hospital and that she might take it there, but the sacrifice seemed too great to the young girl.

"Paul," she said teasingly, "you ought to be a preacher. You are always treating me to a sermon."

"Perhaps I will be one," he said, giving her one of his bright, happy smiles, "and you, Margaret, what are your plans?"

"Oh, I know what you think," she flashed, "you think I should be a deaconess."

It was Paul's turn to tease. "Not unless you learn to be more self-sacrificing than you are now," he said soberly, though the smile still twinkled in his eyes. "But come, sister mine," he continued, "you and I cannot quarrel if we wanted to, and I am sure we do not have any desire to quarrel. Here we are at home. Come on and play for my practice," and they were soon busily engaged in working up the solo. Margaret was especially good on the piano, for a school girl, and played the accompaniment with fine appreciation.

After the practice she ran to look again at her lilies, just breaking into bloom. Great, white, fragrant blossoms they were. "What beauties," she breathed, tenderly caressing the waxen petals and eagerly inhaling their perfume. "Tomorrow," she exulted, "we will take you to the church and Easter morning when it is full of people, they will all admire my lilies. Oh, I shall be so proud of you" she smiled up at them.

Easter Sunday dawned without a cloud in the sky. One of those glorious April days when Nature is awakening and all the world rejoices. To Margaret and Paul as they met at the breakfast table with father and mother smiling cheerily, it seemed they must shout at each other "Hallelujah! Hallelujah!" so full of joy was each one.

"I often think," said father, "the first

ster day must have been just such a rning as this. The trees just breaking p buds, the birds carrolling their sweetest gs and all Nature bursting to tell the vs of the risen Saviour. When I think at his rising means to me and each one you," his loving eyes rested first on one n the other of the little group around table, "I am filled with such joy I rce can speak. 'He lives, he lives, I ow that my Redeemer lives, and because lives, I, too, shall live.'"

"Yes, father," Paul echoed, "I never re- ed until I began practicing for this rning just what Easter means to me to all, but now, I think I have learned lesson."

"And you, sweetheart?" father's glance nt to his daughter. To say which was favorite child was impossible. To her and mother both children were ally dear.

"I am afraid, papa," she confessed, "I ve not grasped the full meaning of Eas- Paul wishes me to give my big beau- ul lily to the chidren at the hospital, but annot bring myself to do it.

"A noble thought," he answered. "We uld give our best for what he has done us, and when we give to the children o are his especial care we doubtless ase Him greatly."

They arose from the table and as Mar- ret passed her father he caught her in arms and pressed a kiss upon her fore- ad. "Why cannot my girl give her lily the children?" he asked, a world of derness in his voice.

She looked at him the tear drops glisten- in her eyes, but could not answer a rd.

He held her a moment then released r and she fled from the room.

Every seat in St. John's was occupied the morning service and Margaret's es filled the entire edifice with a delicate or. Standing like a sentinal, the wonder- s lily attracted the attention of prac- ally everyone. The light streaming ough the great stained glass windows t a soft glow over the worshiping mul- ude.

Dr. Young preached most eloquently on he Risen Lord," bringing out the world's ed of a Saviour who came on Christmas y, living a life of sacrifice, culminating the agony and shame of Gethsemane d rising victorious over every foe on ster Day. "The least we could do for n," said the speaker, "would be to give rselves to Him."

Margaret sat entranced with the sermon and only took her eyes from the speaker when the prelude of Paul's solo began pealing from the organ. She looked one long look at her brother, his face was glowing with the message of his song. Never in practice had he approached the rendition which he now gave. The congregation seemed to hold its breath as the boy's voice rang out sweet and clear.

"I know that my Redeemer lives,
What comfort this sweet sentence gives,
I know, I know, I know that my Redeemer lives."

Margaret slowly turned her head until her eyes rested upon her lily. The beautiful waxen flowers seemed to nod to her as though they, too, were echoing the words of the singer:

"I know, I know that my Redeemer lives."

"Yes," she said, a sob rising in her throat, "Yes, I know He lives, and because He lives I too shall live, and what I do for others in His Name I do for Him."

"Oh, little sick children," she cried softly to herself, "you shall have my lily and Paul shall sing for you, and both of us, dear risen Lord," she breathed with upraised, tear-dimmed eyes, "will give ourselves to you in joyful loving service."

A moment later she smiled up at her father in his answering smile she knew he understood that she had learned the meaning of Easter.

—

APRIL

Come, gentle April, tripping as a child,
Thy apron filled with flowerets fresh and wild;
Thine eyes are bright with smiles, and wet with tears,
As though thy young heart held both joys and fears.
See, where thy feet have trod, the grass grows green,
And over hill and wood a hazy sheen
That tells of fullest life and growth to be,
The babbling brooks to go their ways are free.
May we, as joys and cares come with the years,
Like April, smile, though it may be through tears.

—Florence Levick Sullivan.

—

Time spent in the house of God is time well invested, and will bring rich returns.

Church Etiquette

BY D. A. KOMMEL.

BY Church etiquette, we mean that form required by good breeding or prescribed by authority to be observed in our daily worship and religious life.

Before saying anything regarding our conduct in the church, let me say just a few words regarding attendance at church service. How many people there are who do not attend church services, and again, how many believe that Sunday School or Luther League is the same as attending church service. Many will come to Sunday School or Luther League and then go home thinking that they have done their full religious duty. The Sunday School or Luther League can never take the place of the regular church service, and people who do this are neglecting their religious duties. How many come to Sunday School and then go home, so that they can go on pleasure trips, a hike to the country, boating or automobiling, never giving a thought to the fact that they are breaking God's command when He says, "Remember the Sabbath day to keep it holy."

When people hear the pastor or any one else pointing out faults which they may have, they usually use the expression, "Oh, he's a knocker," and yet when a minister ceases to point out our faults, according to the Scriptures, he ceases to do the will of his Heavenly Father, for the gospel is given unto us that the Kingdom of God may come unto us. Just as the engineer on a locomotive gets out his hammer and touches a nut here and a bolt there, not with the purpose of breaking them, but to find out the weak spots of his engine, so that they may be strengthened, so the minister must get out his hammer occasionally and touch upon our weak spots and shortcomings, so that we may be strengthened and guided in the right path which leads to the Throne of Grace. So let us take to heart those things which we are guilty of and set a higher standard of church etiquette for ourselves.

Many people always manage to be late, so as to come into the church two or three minutes after the service has begun. We must remember that the beginning of the service is when the organist starts playing the voluntary and not when the minister begins his sermon. If this was anything but a sacred service, people would be very careful to be on time, otherwise it would be a breach of etiquette.

Also when we come in late we go to our pews regardless of what is being said or done at that particular time. We must also turn around and tell our neighbor why we were late and how we hurried to get there. People will form little groups in the rear of the church for a few minutes' chat before the service begins and then make a great rush for their pews immediately the organ sends forth its first note. We can apply this directly to Luther Leaguers who have formed the habit of gathering in the rear of the church after their Sunday evening devotional meetings. This practice, we, as Christian young people, should endeavor to overcome. We should remember always that we are in the House of God.

Coming into the church and taking a seat right next the aisle, so that people who come into the pew later have great difficulty in getting seated, is another of the many breaches of church etiquette. To do this disturbs others in the audience, who may be engaged in offering silent prayer. And this is something I think we should cultivate. The offering of silent prayer just before the service begins will prepare our hearts and minds for the public worship and for the message which we are about to receive.

Many people when visiting a strange church will not engage in any of the service because it is not strictly the same as they have in their own. This is wrong, as we should go to church not only to be seen there, but we ought to go to worship God.

Many people do not realize that the offering is a part of the service, that the very act of placing your offering upon the plate is an act of worship. Some people when at a social function and anything to eat is offered them would not refuse it even though they may not care for it, because they would think it a breach of etiquette to do so. Yet these same people never think anything of it when they pass by the collection plate.

There are a good many people who try to talk louder than the minister, so people will hear it, for a great many of them think that the church is a pleasant place to spend an hour in conversation with their friends. Instead of whispering and giggling in church, we need to pay more attention to the way we worship. Another breach of etiquette is that some people think they can use the inside of covers and fly leaves of hymn books for note paper, where they can write their names, take down the sermon

shorthand, write poetry and such like. thers turn down the corners of the pages nd some even try to replace the cover, rning it outside in.

Lounging in the pews, spitting, putting e feet up on the seat, if room permits, ewing gum and sticking it in books and nder the pews are some of the many reaches of church etiquette which are very mmon in all our churches.

Another thing to cultivate is for each of s to speak a word to as many as possible fter the church service. We must, how-ver, be very careful not to get loud or isy. This is something in which we are ll lacking, hospitality to strangers.

How many people during the singing of e last hymn, yes, or even while the bene-iction is being pronounced, start to put on eir overshoes or wraps so that they can ake a rush for the door immediately the enediction is pronounced. This not only isturbs others in their worship, but is sac-legious. We should always offer silent rayer after the benediction has been pro-unced, before leaving our pews.

We Lutherans sometimes look at other enominations around us who are having azaars and sales in their church and our inds immediately go back to that picture hich is recorded in the 21st chapter of St. atthew, after our Lord's triumphant entry to Jerusalem, when He goes into the emple and casts out all of those that sold nd bought and overthrew the tables of the oneychangers, and the seats of them that ld doves, and said unto them, "It is writ-n, My House shall be called the house of rayer, but ye have made it a den of hieves." But I see another picture, in hich I see Jesus coming into the Church f today, and seeing the utter lack of rever-nce and etiquette, He casts us out, and I an hear Him saying, "My House shall be alled the house of prayer, but ye have ade it a place where to gossip and a place f amusement." For there is no doubt in y mind that many go to church in the same pirit that they would attend a performance n some theatre.

Let us set our standard so high that we ill always have something to strive for, lways something to reach forward and pward for, and in so doing become strong-r and better Christians.

The following rules form a good founda-on for Church etiquette:

1st. Never go home from Sunday School, r any minor service, and stay away from e main service of the Church, so that you ay go on pleasure trips.

2d. If possible, be on time. You need at least five minutes, after coming in, to get warm or cool, to compose your body and mind and to breathe a prayer before the service begins.

3d. Never congregate in the church before Church service. This is no place for gossiping.

4th. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the congregation.

5th. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn and sing it if you can. Share the book with your neighbor if necessary. If in a strange church, conform to its customs and worship.

6th. If the sermon has begun, take a seat near the door.

7th. Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end next to the aisle.

8th. Never use the inside cover or fly leaf of the hymn book for note paper. And never turn down the corners of the pages.

9th. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the Church officers. This will always insure you a hearty welcome.

10th. Never put on your overshoes or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced. There should be no loud talking or jesting after the service is concluded.

Let us try and put these rules into practice. But we cannot do it if we will not become Christlike. Only when we try to live as Christ lived, only when we open our hearts to the Holy Spirit and when we are striving to do that which we pray every day, when we say, "Thy kingdom come, Thy will be done," only when we completely surrender ourselves to Him, then and then only will we be able to conform to these rules, then and not till then will we know what our etiquette should be in the presence of our Lord and Saviour Jesus Christ.

—♣—

There is an old Latin saying, "He that stands upon his own strength never stands." He is always falling. Only God "is able to make" us stand (Rom. 14:4).

—♣—

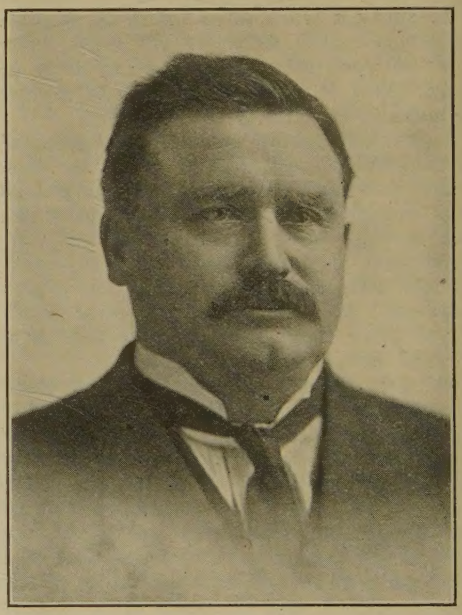
"Do not be content with following good advice; catch up with it."

The Lutheran Governor of South Dakota

BY HON. LEWIS LARSON.

PETER NORBECK, Governor of South Dakota, is a native of that state, having been born on a farm near Vermilion, Clay County, on August 27, 1870. His parents were born in Norway. They came to this country in 1868 and settled upon a homestead in what was then Dakota Territory. His father, Rev. George Norbeck, was one of the pioneer Norwegian Lutheran pastors of Dakota. He founded a number of Lutheran churches in the southern part of the State during a period of thirty years of active labor in the ministry. The elder Norbeck always took an active interest in political affairs and represented Clay County in the Territorial legislature of 1872-3. In 1885 the family moved to Charles Mix County and Rev. Norbeck was elected representative from that county to the first general assembly of South Dakota after the admission of the State into the Union. Rev. Norbeck, now well past eighty years of age, is spending his declining years at Beresford, S. D.

The son, Peter Norbeck, was educated in the common schools and at the State university. In his early days he taught school and worked on his father's farm. Later he became interested in the drilling of artesian wells and formed the company of Norbeck & Nicholson, which, with its auxiliary companies, is now the largest concern in this line of business in the West. Mr. Norbeck was a member of the City Council of Redfield, his home city, for a number of years. He was State Senator from Spink County in 1909-1911-1913. At the general election in 1914 he was elected Lieutenant Governor and in 1916, as Republican candidate for Governor, he carried 52 out of the 63 counties in the State. Mr. Norbeck is a hard headed business man, clean and upright in every respect. He has been a consistent advocate of prohibition and other forward movements in the State. Like his father he is a member of the Hauges Norwegian Lutheran Church and takes an active interest in all movements to extend its influence and promote its growth. As delegate to the annual convention of his church last summer, he strongly advocated the union of the three largest Norwegian Lutheran Church bodies which now soon will be consummated.



PETER NORBECK.

Benjamin Franklin

BY FRANCIS C. LEUPOLD.

THIS great and typical American was born of English parentage January 17, 1706, at Boston, Mass. He was the youngest son of seventeen children. His parents, possessing little of this world's goods, his early education was very limited. At the age of ten he commenced to work with his father as a tallow chandler. This trade, however, did not appeal to him. For years he had a desire for life on the sea.

As a boy he found great pleasure in reading. Among the first books he read were Bunyan's "Pilgrim's Progress," Burton's "Historical Collections," Plutarch's "Lives," DeFoe's "Essays on Projects" and

Mather's "Essays To Do Good." His father, noting his fondness for reading, urged him upon his brother James as an apprentice in his print shop. This gave young Benjamin easy access to more reading matter. He spent many nights reading short stories and poetry, together with learning the printing trade. He studied at nights and became proficient in arithmetic, navigation and geometry. He now began to write articles for the *New England Courant*, a paper published by his brother. These articles were anonymous, and Benjamin slipped the manuscript under the door of his brother's printing house secretly at night. When, however, his brother learned that Benjamin was the author of the articles he refused to publish them any longer.

He left Boston for New York to procure a position with a printer, who, he heard, had need of an assistant. When, however, he reached New York the position had been satisfactorily filled. He was recommended to go to Philadelphia, where he heard there was another vacancy. He found at Philadelphia two printers, one by the name of Bradford and one Keimer; with the latter he secured employment. With Keimer he learned a great deal about the printing business and for the first time in his life earned enough money for a comfortable living. About this time he met Governor Keith, who realized Franklin's ability as a printer, and upon his suggestion Franklin decided to set up a shop of his own. He now made his first trip to London to buy type and other material for his shop. While in London he pursued his studies of the printing trade, and when six months later he returned to Philadelphia he found that Keith was no longer Governor. Having insufficient funds, he was obliged to return to Keimer's printing house. He was now just twenty-one years old, and after some arrangement set up his own shop, in partnership with Meredith, one of Keimer's workmen. The money for this venture was put up by Meredith's father. Three years later he bought out Meredith's interest and continued the business alone.

At this time his thoughts turned to marriage, but owing to the small profit in his business he found this impossible at the time. However, September 1, 1730, he married a Miss Read, who proved a good and faithful wife, assisting him in attending his shop. In 1732 he first published his famous almanac, under the name of Richard Saunders, and continued it for twenty-five years under the name of "Poor Richard's Almanac."

The next few years he turned his thoughts to public life and in 1736 was chosen clerk to the General Assembly. The following year he received a commission as postmaster at Philadelphia. In 1753 he was appointed, jointly with another, Postmaster General of America and the following year drew up a plan for the union of all the colonies under one government for defense and other important general purposes. Unfortunately for him, the various assemblies would not adopt it, and England adjudged it as being too democratic.

As an inventor he proved himself efficient and in 1742 invented the open stove, later known as the Franklin stove. The following year he drew up plans for an educational academy. In the year 1749 his plans were finally adopted, and the institution now stands under the name of the University of Pennsylvania, one of the greatest educational institutions in the world. In 1744 he established the well known American Philosophical Society.

His activities in public life along various channels were now pressing so heavily upon him that he was obliged to sell out his printing business in 1748, and the same year was appointed on the Commission of Peace. The following year he was appointed a commissioner to trade with the Indians. In 1751 we find him aiding materially in the establishment of a public hospital. The following year we find him experimenting with his famous kite, whereby he discovers that lightning is an electrical discharge. This discovery so attracted the entire world that the following year he was awarded the Copley Medal and elected a member of the Royal Society. The same year he had conferred upon him by Yale and Harvard the degree of M. A. In 1757, as a member of the Assembly, he introduced a bill which provided for the paving of streets in Philadelphia.

His activities in public and political life now gained the attention of the entire world, and after several years of noteworthy work in England, he received the degree of LL. D. from Oxford and Edinburgh and returned to America. In the year 1763 he made a five months' tour of the northern colonies for the purpose of inspecting the postoffices. The following year he was defeated by the Penn faction for re-election to the Assembly, but was sent to England as agent for Pennsylvania.

(*Continued on page 33*)

Luther League in the Quadricentennial

Portion of Address by H. R. Gold, Executive Secretary, Joint Lutheran Committee on Celebration, Before the Philadelphia District Luther League Convention, October 24, 1916.

THE Lutheran Church of America is developing a celebration program that promises to surpass anything that has been undertaken in its history. It is significant because of the general cooperation of national Lutheran bodies and of auxiliary organizations, such as the Luther League of America.

Each organization and society, the League, the Women's Missionary Society and the Sunday school associations, will project certain definite plans along the lines of their distinctive field. To assist in standardizing and coordinating these different plans and features of the celebration is one of the tasks of the Joint Committee and we find that the varied activities are beginning to fit quite well into the general scheme of things.

Your leaders have very appropriately planned a Reformation reading course with suitable awards for thorough work. This part of a program is necessarily fundamental and should come first just as it has been planned. This may well be followed up with a study course in which phases of the Reformation are taken up and analyzed, the denominating principles studied and the effect upon present-day life noted. There will be a carefully selected, series of Reformation topics for the regular Luther League meetings. THE REVIEW has an article each month on a Reformation subject.

It is also encouraging to note that the Junior Luther League will undertake as a contribution to the celebration, the issuing of the new Hand Book for which there is a general request.

During this celebration year, there is to be established an Intermediate Department through which it is hoped to solve many of the perplexing problems incident to boy and girl work. In these days of the attractive Boy Scouts and Camp Fire Girls, it is a commendable plan to offer something to the young people of this age which will both give the desired recreation and training, and also keep them closer to the church than a more general movement usually does.

I note also that the Jubilee Memorial Fund, to be raised by the Luther League of America, is $7,500. It is proposed to raise this amount by a twenty-five cent per capita contribution and that the fund shall be applied to outstanding features of the work. It should not be difficult to raise this amount. In fact, it seems almost an insult to ask so small an amount from a loyal Luther Leaguer. An adequate financial budget is essential to any successful movement. You recently elected a new general Secretary, Mr. Harry Hodges, whom you have just now greeted as a district leaguer and to whose administration you have pledged loyalty and support. I trust that his work will not be hampered by a meagre budget.

It seems to me that your program of activities should include a decided increase of membership. The Luther League of America now practically numbers 30,000. When I think of the large numbers of young people in our congregations, I see no reason why the League should not aim to double its membership in 1917. There are two ways in which the membership may be increased. The one by enlisting young people who belong to no society at all. This number is large and it seems to me a determined effort should be made to enlist in service every confirmed man and woman in a young people's society during 1917, and after. The other way of increasing the membership of the national League as such, is to induce the unaffiliated young people's society of whatever name in our Church, to join with the district League in their section. Efforts in both of these directions are constantly made, but everything will be speeded up in 1917, and your work in this particular field should be no exception. Sixty thousand members for the Luther League of America by January 1, 1918, is surely a worthy objective.

The Joint Committee has set as one of the objectives of the Church to increase the number of young men for the ministry 25 per cent., and the young women for missionary work 25 per cent. during 1917. If the local and district Luther League adopt this as a purpose and earnestly set about to achieve it, thus combining their efforts with others, we shall realize probably the very best feature of the entire celebration. It will give such an impetus to the general uplifting work of the Church that, long after the more spectacular features of the Jubilee have faded away, this will abide as a permanent result.

In the year's program of many a commu-

nity, there will be a place for the Luther Entertainment and the Reformation Pageant. It seems to me that wherever these are adopted as features, the young people might well carry out the details of the plan under the general supervision of the community committee.

We are determined that this whole Jubilee shall be an education and an inspiration, and these means, considered by some as merely spectacular, when planned in the proper manner and executed with the right spirit, will be effective. Especially so after the more serious and fundamental parts of the program, such as reading and study courses, have been carried out, of course, we must not forget the part that music will naturally have this whole year of commemoration. Here is our opportunity to demonstrate that we have lost none of the love for this art which so distinguished our ancestors. We shall probably not celebrate in any way more effectively and imbed more solidly the eternal Reformation principles in our very natures than by the rendering of noble music in its several attractive forms. The accomplished soloist, the large chorus, the orchestra—all these should receive their deserved recogniton. Here again the young people, probably as an organization, but surely as a part of the general chorus, will do their part. In a city like Philadelphia, a musical event should occur some time in 1917 which would be easily equal to the most notable in sacred song that has been offered at any time.

The great Bach, outstanding among the master musicians of the world as a Church musician, was a son of the Lutheran Church. This should not be forgotten in 1917. It is just possible that in many a community the Luther League or other young people's organizations may be the very one to carry out this program.

And throughout all your activities do not forget that in the heart of every forward-looking Lutheran is the earnest hope of a United American Lutheran Church.

Indiana

BY REV. E. D. S. BOYER.

THE year 1916 was the centennial year of the State of Indiana. However, Indiana soil had a history before the State was formed. The first history of the State was along the Wabash Valley. The first white man that came to Indiana was a Frenchman by the name of La Salle, in 1669. The first outpost of civilization was the French post called Fort Ouiatenan, near Lafayette, in 1719. The French dominated the Wabash until 1759, when the Battle of Quebec was fought. That battle was the beginning of Anglo-Saxon supremacy on the American continent. The English then dominated the Wabash Valley until 1779, when the Battle of Vincennes was fought. Then the real history of Indiana began. American people then dominated the soil of the present State, only opposed by the Indian, and the Battle of Tippecanoe, in 1811, drove the Indian away and gave the northwest to civilization.

The State entered the Union in 1816 with the capital at Corydon. The first capital building is yet standing at Corydon, as is also the old elm tree under which it has been said the first Constitutional Convention was held. In 1826 the capital was removed to Indianapolis.

Abraham Lincoln, a boy of seven years, came to Indiana in 1816 and lived in Indiana until he was twenty-one—and those years had much to do with forming his character. His mother died in Spencer County and her grave is there, cared for by the State. When dying, Lincoln's mother called her son and daughter to her bedside and said to them: "Children, be good to one another; obey your father; love God and your country." There never was a great man who did not have a good mother. That is an axiom of history.

When Indiana became a State the farmer cut his wheat with a sickle, threshed it out with a flail and plowed his ground with a wooden mould-board plow. It is a long way from these implements to those of today, but the people of Indiana have made that journey in the past one hundred years. Indiana's schools are her pride. She furnished more than her share of soldiers in the war; her statesmen have taken a commanding place in history and her men of letters in literature. In material resources she speaks for herself in the commerce of the world.

Among the Papers

BY THE EDITOR.

"THROUGH A MISSIONARY'S EYES"

Manila and Honolulu are without doubt destined to become the great trade centers of the Pacific. Ships of all nations will call there after the war. All American steamers call at these ports. In Manila each transport stops for fifteen days. Now, why must the seamen, these fine lads away from home and the influence of home, be left to shift for themselves! Why, in Manila, must they be left to the saloon, to the dance halls of Calovcan and Santa Ana, or, worse yet, to the filthy district of Sampoloc? A seaman, after the lonely life of several weeks' cruise, must find something to attract and hold him while in port. In the great city of Manila, not one of our American churches has deemed it worth while or deemed it its duty to erect a seamen's home. An energetic young missionary, Mr. Fear, of the Killarney Home, is establishing one in Colombo. But in Manila the hundreds and thousands of passing "Jackies" and seamen are left to shift for themselves. Would these men appreciate it while in port if they could pass their time in some good clean home—with a reading room, music, gymnasium, baths? They surely would. Then a real missionary in charge of such a home could always find time for Bible classes, etc., could distribute Bibles, tracts and literature to these men free of charge. While in Manila I took several of the men to the Y. M. C. A. in the evening and they enjoyed it; they otherwise would have spent their time in Sampoloc.

The same is true of Honolulu and San Francisco—this latter the greatest seaport on the Pacific side of the Americas. In Seattle the Siloah Seamen's Society, a Scandinavian organization, is getting busy and founding a home there. And this work is important. Sailors and seamen in the far eastern ports can do more harm by their example than a dozen missionaries can repair. It is our duty to care for them.—W. F. Schmidt, Missionary, in Lutheran Standard.

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LUTHERANS THAT NEED TO BE MADE OVER

A common pastoral experience, when people who have lived in the neighborhood for years and who call themselves Lutherans but rarely attend services, are visited, may be pretty correctly put in the form of a conversation, thus:

"I am told that you are a Lutheran."

"Yes, I was confirmed in St. ——— Church at ———."

"When did you leave ———?"

"Some fifteen years ago."

"You connected yourself with one of our Lutheran churches in this city, I suppose?"

"No, I felt very much like a stranger and kept up my membership in my home church for a few years, but as I did not often get there I fell into the habit of staying away from church."

"Do you still consider yourself a Lutheran?"

"Yes, whenever I go to church I always prefer the Lutheran church, for I feel more at home there."

"How often do you go to church?"

"I have not been there for some time."

"When did you commune last?"

"Some years ago; I cannot tell when."

"And you still consider yourself a Lutheran?"

"Yes."

We believe that in the main this describes the type of Lutheran with which nearly all our pastors are quite familiar. Driftwood—utterly devoid of the meaning of the baptismal vow—towed into the church by the current of custom without the sense of sin or the need of grace—ignorant of the simplest elements of Christianity—incapable of grasping the meaning of repentance or the need of faith in Jesus Christ. Does the fault lie altogether with these poor souls who have taken their religion so lightly and so meaninglessly? Not always. There have been pastors whose preaching and whose training in the catechetical class have been exceedingly perfunctory. They have taught the catechism in cold blood — very much as you would teach the multiplication table. They have not sought to grip the conscience and the heart with the Truth; they have made no effort to drive it home. They have established a sort of baptism and confirmation factory, and need we wonder that confirmation is looked upon by many as graduation day and that baptism has ceased to have meaning?—*The Lutheran.*

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Do you desire good neighbors? Then be a good neighbor.—Youth's Companion.

Luther League Topics

Fourth Sunday
after Easter. May 6, 1917.

"LUTHER IN THE WARTBURG"

(Quadri-Centennial—396th Anniversary)

Acts 23:12-35

DAILY BIBLE READINGS

Monday, April 30: John 6:66-71. "Peter's Confession."

Tuesday, May 1: John 7:1-13. "Jesus Taunted by His Brothers."

Wednesday, May 2: John 7:14-24. "Jesus at the Feast of Tabernacles."

Thursday, May 3: John 7:30-36. "Attempt to Arrest."

Friday, May 4: John 7:40-44. "A Division Among the People."

Saturday, May 5: John 8:1-11. "Christ and the Erring Woman."

HINTS FOR LEADERS

Hymn. Psalm 46.

All unite in the following prayer: "Great God of our fathers, Whom to know aright is life eternal, so bless unto us the truth of Thy Word, we beseech Thee, that we may never be deceived, led into error or unbelief by the adversary; but that walking there in all our days we may indeed be made wise unto our salvation. This we ask through Jesus Christ, the Incarnate Word. Amen."

Hymn: "A Mighty Fortress."

Paper: "Luther and the Word of God."

Let the leader appoint a number to give in their own words the thought of each paragraph in THE TOPICS.

Paper: "At the Wartburg," from Jacob's Life of Luther (Book 2, Chapter 9). Hymn. Use Collect for Peace and chant the Lord's Prayer.

Suggested Hymns: 142, 140, 156, 223.

(Topic Reviewed by Rev. Carroll J. Rockey)

Paul had been converted from the bondage of Judaism to the freedom of faith in Christ. The Jews hated him for it. More than forty of them had sworn on oath not to eat bread until they had killed him. His nephew told him of the plot; and Paul then sent his nephew to the Captain of the Guard with the story. Paul was removed to Cæsarea to save his life.

A Close Parallel—The experience of Luther was a close parallel. He had left the bondage of the Roman Catholic Church and, like Paul, he had come to realization of the truth. His enemies hated him with a deadly hatred. He was cursed and reviled. He had refused to retract his words and writings; and had finally been declared an outlaw by the government. He had been given safe conduct from the Diet at Worms; but after arriving at Wittenberg he would not have been safe. He dismissed the imperial herald, and his carriage was stopped in the woods near the town of his birthplace. He was taken a prisoner by two disguised knights and carried away to Wartburg Castle, May 4, 1521, 396 years ago.

Saved—The two disguised knights were friends. He was a prisoner; yet his imprisonment saved his life and possibly the life of the Reformation. In the Wartburg Castle he was given the best of food and treatment. He dressed himself as a knight, allowed his beard to grow, and passed by the name of Knight or Yunker George. In his knight's attire and beard he even went back to Wittenberg on a five-day errand to investigate conditions there, and none of the people knew him.

Activity—He was very active. He wrote quite a number of excellent tracts which are preserved to this day. He received letters telling him of the progress of the Reformation movement. For ten months, May 4, 1521, to March 6, 1522, he remained in seclusion. These ten months were of the most vital importance to the Reformation and the world.

He determined to translate the entire Bible from Hebrew and Greek into German, the language of the people. This he did. Here he could work without interruption; here he was relieved of actual leadership, something that was really vexatious to him. There was nothing to divert his mind from the one thing he had set himself to do.

Effects—That enforced imprisonment in the Wartburg Castle had most far-reaching effects. It was a blessing in disguise. Undoubtedly it saved Luther's life. Because of some peculiar movements and tendencies of ill-judged radicals into which Luther might have been drawn with immeasurable damage to the Reformation, it is possible that this imprisonment saved the evangelical nature of the Reformation itself. With Luther no longer on the scene personally the conflict became one of good doctrines against Roman Catholic doctrines, not of Luther the man against popes and cardinals.

But the most far-reaching effect of all was the giving of the Bible in the language which the people could read. It might not be too much to say that the open Bible is Luther's greatest contribution to the world; for an open Bible will give intelligence, righteousness, liberty of conscience and freedom of worship. An open Bible would have produced a Reformation if Luther had failed. The imprisonment at Wartburg Castle made possible an open Bible in the language of the people, for so busy a man as Luther would never have had opportunity to translate much of the Bible as

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

long as he sat in the professor's chair, as long as he had to fight the battles against Pope and Emperor, or as long as he had to write so much other material to explain and defend his doctrines. He needed just such a vacation—the success of his work demanded it, no less. The Reformation was practically without a leader for those ten months and many men worried over the fate of Luther and his work. Yet, withal, it was providential; it was a blessing in disguise.

Luther left the Wartburg because radical men had almost spoiled his work in and around Wittenberg. His life was still in danger, but he left even against the advice of his friends and the Elector of the province. His stay at the castle is usually classed as a mere incident, not an event—yet upon it hinged much of the future welfare of the world.

Questions

1. Why was Luther in the Wartburg?
2. In what various ways was his sojourn in the Wartburg a blessing?
3. Why should the translation of the Bible have proved such a blessing?
4. Under what circumstances did Luther leave?
5. What influence has the stay at the Wartburg made upon history?

Bible References

II Tim. 3:16; Acts 1:16; Heb. 3:7; II Peter 1:21; Matt. 5:17; Luke 24:17; John 19:24; II Peter 1:20; Luke 16:29-31; II Tim. 3:15; I Peter 4:11.

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Fifth Sunday
after Easter — May 13, 1917

"WHAT ARE WE DOING FOR THE JEW"

(Home Missionary)

Rom. 10:1-10

DAILY BIBLE READINGS

Monday, May 7: John 8:12-20. "Jesus the Light of the World."

Tuesday, May 8: John 8:21-29. "Jesus Defends His Mission and Authority."

Wednesday, May 9: John 8:33-45. "Liberty Through the Truth."

Thursday, May 10: John 9:1-13. "The Blind Restored to Sight."

Friday, May 11: John 9:24-34. "The Confession of the Healed."

Saturday, May 12: John 9:35-41. "Jesus Reveals Himself."

HINTS FOR LEADERS

From public library get history of Jews. Design a few of its pathetic stories. Set members to discover Jewish names in roll of great musicians, scientists, authors, statesmen, etc. Get Perry (or other) pictures of D'Israeli, Marshall Ney, Emin Pasha, Heine, Tholwick, Edersheim, Herschel, Mendelssohn, Strauss, Offenbach, Rubinstein and other Jewish notables. Have music from several of these Jewish composers played. "We Would See Jesus" is set to an air from Mendelssohn—sing it. Recall world's debt to Abraham, in whom all earth's families have been blessed. Create enthusiasm for this people, rich in *unfulfilled* promises. Talk of possible speedy rehabilitation as nation in Holy Land. Watch newspapers. Teach friendliness. Jews are here from all lands—because of us some will go back as missionaries.

Suggested Hymns: 142, 140, 156, 223.

(Topic Reviewed by Rev. E. N. Heimann, the Zion Society Missionary Pastor)

Great things have been thought of and extensively planned for the Quadri-Centennial Celebration of the Reformation. Goodly sums in treasure have been and still are being liberally gathered in most of the Synods. Hardly a branch of church work in our Lutheran Church might be found left unremembered or forgotten at this mighty outpouring of Christian gratitude in the Church for the great and numberless blessings the Lord has bestowed upon us during the 400 years, since the Church's Reformation through Martin Luther.

Luther's Views on Jewish Missions

But what about that branch of Church work, which, especially at the commencement of his career, Luther cherished with an energy seldom equaled? We mean the mission work among the Jews. Luther had drawn his hope for successful mission work among this people not merely from the traditions of the Church, but also, nay, chiefly, from a living intercourse with the Holy Scripture, especially with the Epistle to the Romans. A conviction possessed him that in his own day, and through his own efforts, the Church had received into its hands new means for the overcoming the Jewish opposition to faith in Jesus as their Messiah. He was very strongly disposed to see the real secret of the fruitlessness of earlier attempts to convert the Jews to Christ in the heartlessness of Christians and the perversity of the means employed by them.

Luther's utterances at the commencement of his reformatory career, concerning the Jews and their conversion, deserve to be heard again. "Such promises of God," writes Luther, 1521, in his explanation of Mary's song of thanksgiving (Luke, Chap. I) "are given him (Abraham) not for one year, not for a thousand years, but (in sæculum) for always. We should, therefore, treat the Jews not so harshly; . . . they alone, and not only the heathen, possess such promises . . . If we had lived a Christian life, and led to Christ through kindness, this would be the right way."

The most important memorial of Luther's warmest interest in the salvation of the Jews is the work published in 1523, bearing the remarkable title, "That Jesus Christ is a born Jew." It was translated into Latin, in order that it might be circulated throughout the whole world. Its preface concludes

rith the following words, which accurately escribe the tendency of the work: "Let us ray for this people, especially considering nat not all in our midst are Christians, who ear the name of Christ. Would God that ur work with the Jews might prosper as it as done elsewhere, for wonderful and glori- us indeed have been the effects produced y the Word of God, in the very time during vhich it has been preached."

To give some notions of Luther's views nd feelings at this time, some of the most haracteristic sentences of the treatise may e referred to.

"We shall only frighten them (the Jews) urther away therefrom, by utterly reject- ng their views of things, allowing nothing o be right, and treating themselves with naughtiness and contempt. If the Apostles, vho also were Jews, had acted towards us, he heathen, as we, the heathen, act towards he Jews, never a heathen would have be- ome a Christian. Inasmuch then as they reated us heathens in so brotherly a man- ner, we ought to treat the Jews in a rotherly way, if so be that some may be onverted. And be it remembered, we are urselves not all up to the point, much less ar advanced. Though some remain stiff- ecked, what doth it matter? Are we all of s true Christians?"

The Work of Zion's Society for Israel

However, Lutheran mission work among he Jewish people in America was long at he most a pious wish only. Nothing was one to bring them directly salvation until he Lord merciful, in 1878, awakened one ranch of our Church to her duty towards he Jews. A goodly number of warm earted friends of Israel from various Nor- egian Lutheran Churches had gathered une 23, 1878, in Stoughton, Wis., for a ewish missionary festival, where the next ay, June 24th, the first Lutheran Jewish issionary society in America, under the ame, "The Zion Society for Israel," was rganized. Since then the society has been ctively at work among the Jews in Jeru- alem, Palestine; in St. Petersburg, Minsk, Mitau, Riga, Odessa, Russia; in America, New York, Baltimore, Chicago and Min- eapolis, laboring everywhere with signal lessings.

Chicago, now the main missionary station f the Zion Society for Israel, had the great rivilege and joy of dedicating, November, 914, a beautiful, appropriate and modern tructure almost entirely devoted to the ission work among the Jews and its vari- us Jewish missionary auxiliaries.

"Ebenezer: Hitherto hath the Lord helped s," said touchingly the Rev. Prof. J. H. Blegen, thirty years secretary of Zion So- ciety for Israel, in his opening address: "We believe that it was the Lord who watched the love toward Israel in the heart of the Zion Society's father, Pastor Johan Peter Gjertsen. We believe it was the Lord's help that enabled him to continue until Prof. Sven Rud. Gunnerson and then by and by in other friends for mission work among the Jews were won, and the Zion Society for Israel organized.

"We believe it was the help of the Lord that sent us faithful and gifted missionaries to work, both in Russia and America. We believe it is through the help of the Lord that their work has been signally blessed, and that 525 Jews and Jewesses were brought into the Church through Holy Bap- tism, and that a great number have received Christian instruction." . . .

At present the Zion Society for Israel has five missionaries and missionary workers in its Jewish mission field; one ordained mis- sionary pastor, two assistant missionaries and one sister who is working among the Jewish women and children in Chicago, and one ordained pastor in Minneapolis.

The work in Chicago consists mainly in public preaching five times every week in the mission chapel, and in individually in- structing catechumens at almost any time suitable for the catechumens. In the week, for five days, from 12 at noon to 2 p. m., free dispensary to the poor and sick is open. Sunday school for boys and girls is held every Sunday afternoon. And sewing classes are conducted with young and older girls Mondays and Wednesdays after school hours.

We believe that all this work done among the Jews in Chicago, in Minneapolis, and elsewhere, like in New York City (Missouri Synod, began 1883) and in Pittsburgh, Pa. (General Council), is not in vain in the Lord.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

Bible References

Deut. 32:9; Psalm 105:6; Exod. 33:16; John 4:22; Rom. 9:5; Isaiah 44:23, 49:13, 52:8-9, 66:10; Rom. 11:12, 15; Hosea 14:5-6; Rom. 11:24.

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Sunday after Ascension — May 20, 1917

"WHAT IS A SACRAMENT?"

(Doctrinal)

Matt. 28:16-20 R. V. Mark 14:22-25

DAILY BIBLE READINGS

Monday, May 14: John 10:1-10. "Christ the Door."
Tuesday, May 15: John 10:11-16. "Christ the Good Shepherd."
Wednesday, May 16: Matt. 28:16-20. "The Great Commission."

Thursday, May 17: Acts 1:1-11. "The Ascension."
Friday, May 18: Luke 24:50-53. "Parting Blessing."
Saturday, May 19: Acts 1:12-26. "One Accord in Prayer."

HINTS FOR LEADERS

May 20: "What Is a Sacrament?"
Hymn 206. Collect V (repeated in unison).
Scripture Lesson (read by a member).
Prayer (have a season of prayer, asking many to offer short petitions).
Hymn 154.
Ask your Pastor and the last Catechetical Class to have charge of this meeting. What our Church teaches regarding the Sacraments might not in every instance be a review.
Hymn 176.
Always give an opportunity to any who desire to ask questions, or who have anything to offer on the subject, thus introducing a helpful innovation.
Offering. Offertory. Announcements.
Hymn 126. League Benediction (Psalm 19:14 suggested).
Suggested Hymns: 49, 153, 160, 77.
(Topic Reviewed by Rev. A. C. Anda)

The immediate purpose of Christ's coming into the world had been finished and His visible presence was no longer necessary. The work must continue, but His disciples are now charged with the responsibility of its further development. "Go ye, therefore, and make disciples of all nations," but the making of disciples requires more than the human agency—"it is the Spirit that quickeneth" and "the Words that I have spoken unto you are Spirit, and are Life." John 6:63. It is this life giving power which will make "disciples of all nations" and keep them in union with Christ.

The Topic

"All authority hath been given unto me in heaven and on earth." Christ knew the best means for discipling the nations, and in consequence of His authority, He instituted the two sacraments which provide for the beginning and the fuller development of Christian discipleship: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. "He took bread, and when He had blessed, He brake it, and gave to them, and said, take ye, this is my body. And He took a cup, and when He had given thanks, He gave to them; and he said unto them, this is my blood of the covenant, which is shed for many." Mark 14:22-24.

What Is a Sacrament?

1. "Not mere marks of profession among men, but signs and testimonies of God's Will toward us, set forth to excite and confirm faith in those who use them." (Aug. Conf. XIII.) "A sacrament is a ceremony or work, in which God tenders us that which the promise annexed to the ceremony offers." (Apology.) Christ causes the promise of the gospel to be offered, not only in general, but through the sacraments which He attaches as seals of the promise; He seals and thereby especially confirms the certainty of the promise of the gospel to every one that believeth. (Formula of Concord.)

2. A sacrament, therefore, is a divinely instituted rite or act, whereby God, through the union of the divine Word and the earthly elements, grants special spiritual blessings.

3. To constitute a sacrament it is essential—

1. That it be of divine institution;
2. That it contains the earthly or visible elements;
2. That the earthly or visible elements be connected with the words of institution through which the heavenly or invisible gifts are bestowed.

Bible References

Eph. 5:25-26; John 3:5; Luke 3:2; I Pet. 3:20; Galatians 3:15; I Cor. 11:20-33; Acts 2:38; I Cor. 10:16; Matt. 28:19; I John 1:3: Heb. 10:1; John 1:17.

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Whitsunday May 27, 1917

"THE SPIRIT AND OUR SALVATION"

(Festival)

John 14:15-21

DAILY BIBLE READINGS

Monday, May 21: John 10:17-21. "The Lord of Life."
Tuesday, May 22: John 10:22-31. "Jesus at the Feast of Dedication."
Wednesday, May 23: John 10:32-42. "A Question and an Answer."
Thursday, May 24: John 11:17-27. "Martha Meets Jesus."
Friday, May 25: John 11:28-37. "Martha Sends Mary to Jesus."
Saturday, May 26: John 11:38-46. "Jesus Restores Lazarus to Life."

HINTS FOR LEADERS

Select the Holy Spirit thought from each daily Bible reading, but previously assign same.
Have a Holy Spirit verse quotation period.
Have some one at close emphasize relation to our salvation of the Holy Spirit.
Open the meeting according to your usual custom.
Read the Scripture Lesson responsively.
All repeat the Third Article of the Creed and its meaning in concert.
Let the leader give a summary of the topic in the LUTHER LEAGUE REVIEW.
Have the topic read by paragraphs, previously assigned.
Let the pastor give a brief address on "The Work of the Holy Spirit Today."
Suggested Hymns: 142, 169, 170, 190.

Meditation—Christ Comforts His Disciples

Christ is about to depart from His disciples. The cloud of coming trouble casts its shadow before. The hearts of the disciples are heavy.

As Jesus speaks to His disciples, His whole heart seems absorbed with one desire—this is to soothe, to comfort, to warn, to fortify and to encourage those who have been associated so intimately with him.

The ignorance of the disciples of what was awaiting them quickens Jesus' compassion. It gives a deeper pathos to His words.

The disciples are about to see their Lord

laster spit upon, abused and execrated. are to see Him suffer the tortures of gering death upon the cross.

prepare them for this experience, speaks the words of the chapter from n our lesson is taken.

ese words of Jesus prepares His fol- s of every age for similar experiences. a universal message of comfort, gth and guidance which Jesus here to the Church.

us says, "Let not your hearts be trou- ye believe in God, believe also in Me." ort comes through faith in Christ and s in Christ's own way. Comfort comes ith in God, whom we have not seen, in in Jesus our Saviour, who has been -lived and moved upon earth, and in through the Holy Spirit.

e Holy Spirit takes the things of Christ reveals them unto men and it is the Spirit who guides men into all truth.

The Spirit's Work—Permanent

rist's followers were to have the abid- resence of the Comforter. The words surance are, "that He may be with you rer." The Holy Spirit and His work ermanent in the Church.

e disciples and Christians were to have ll time the comforting presence of the Spirit whose work in Christian hearts s forever. Dr. Thomas Guthrie says he witness people were to have, "We not, nor can we expect to have, such a mony to our sonship as the Saviour ved when He went up from Jordan, and form as of a dove descended out of en on His head, still wet with the rs of baptism. By the descent of the and the voice of the thunder, His er said: 'This is my beloved Son, in m I am well pleased.' And yet God's e enjoy that very same testimony. The nt of the spirit is still the evidence of hip; its sign, however, is not a dove ed upon their heads, but the dove nes- within their hearts." The Spirit abides and in the Christian.

he Spirit enables the Christian to know s not left desolate. By the Spirit, he ws Jesus lives, and because Jesus lives Christian is assured of everlasting life. he work of the Holy Spirit shall endure ong as the world stands. As long as e are sinful men, and as long as the pel is preached, as long as the Sacra- ts are administered, the work of the it will continue. His work is the appli- n of the means of redemption.

The Spirit Offers Salvation

he Holy Spirit announces and offers sal- on to men. This He does by the "Means of Grace." He prepares men's hearts to receive the truth. He enables men to appropriate Christ's gift to themselves.

The preparatory work of salvation had been prepared for the Holy Spirit. This was done "through inspiration in the Old Testament and through his indwelling in the person of Christ, but at Pentecost He came to abide fully and permanently with the Church." Thus faith is not a product of man's own will or powers, but is a work of the Holy Spirit, which is accomplished in men through the instrumentality of the Word of God and the Sacraments.

Just as there was a plan of creation, there was likewise a plan of redemption. So, too, there is a plan of salvation. The Holy Spirit carries out the plan of salvation. This is His peculiar office. The various acts by which grace is applied to men's hearts are the work of the Holy Spirit.

These acts of the Spirit form a unity in the life of the believer, but each step can be clearly distinguished and has its particular work. The Holy Spirit is thus today calling, illuminating, converting, regenerating and justifying men and bringing them in a transformed life to Jesus.

In seeking salvation the Holy Spirit is and must be active. Dr. Guthrie says, "Nicodemus, who repaired to Christ under the cloud of night, was one seeking goodly pearls; so also was the centurion, who 'was a just man and one that feared God,' and to whom Peter was sent with the tidings of a Saviour; and so in some sense also was that unhappy youth who with more courage than Nicodemus came in open day, and, pushing his way through the crowd, thus accosted our Lord, 'Good Master, what shall I do to inherit eternal life?' — only when Jesus told him to sell all, he judged the terms too hard, the cost too great."

By the Spirit of God not only were the men of the Bible prepared for their great work, but the Lord prepared Edwards and Wesley and Whitfield for their work. It was in the power of the Spirit that the apostles went forth and shed the light of the Son of Righteousness in effulgent light upon a benighted world. It was this experience of power from on high that gave Luther courage to break his Roman fetters and become the champion of the free and open Bible. It is the Spirit of God today that makes the evangelizing work of missions among the heathen powerful.

Bible References

John 16:13-14, 7:39, 1:32; Acts 2:33, 26:17-18; II Pet. 1:21; Mark 12:36; Luke 24:49; I Cor. 3:16-17; Eph. 2:21-22; Gal. 5:16-23; I Cor. 4:15; Gal. 4:19; Acts 7:51-52.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
—with—
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I. S. RUNYON, New York, N. Y.
J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.
AS SPECIAL ASSOCIATES,
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Editorial

"WHY THE LEAGUE?"

It is equipped to give our young people an intelligent knowledge of their Church. This is a thinking age. It is a reading age. Faith in our Church must be more than blind devotion. Otherwise it will soon be knocked out of us in the generous rivalry of the Protestant Churches. It is an age of adroit skepticism. The era in which we live makes it of vital importance that our young people shall be able to give a rational answer for their profession of Lutheranism.

The advancement of religion and the kingdom of God through the agency of the members of the Lutheran Church; the organization of young Lutherans to increase devotion and efficiency as children of their ecclesiastical mother; and the purpose to develop lay activity in harmony with and under the supervision of the pastors in an organization chiefly managed and carried forward by laymen is no small part of the purpose of the Luther League.

Attention is called to this by the remark of an active pastor in one of our metropolitan churches, and a stanch friend of the League. This remark was made at a Luther League meeting. He said: "Let me remind you of but one thing that might spell danger. Of those who were the founders and the first workers in the work of the League, some have already passed from among us; those in the lead have grown older and, more and more, others are taking, and will take, the place of the founders and pioneers. There is always in all organizations a danger that the rising generations may not know Joseph as did the old. Guard against this. Continue on the old foundations, in the old methods, and we may be assured of success and growth by the blessings of the Almighty."

Upon this foundation the League has accomplished something. It has stood for something. We may be thankful and proud of its work. It has proved the means of information and education to our laity. It has spread a knowledge of the history of the doctrines and activities of the Church. It has accomplished a great deal in awakening and nourishing in the young people a sense of loyalty to their Church. Young people who formerly almost hung their heads in shame when they thought that they were only Lutherans, have now learned to lift them up in justifiable pride in consideration of the great and glorious inheritance of the Church now celebrating its Quadri-Centennial. The League has awakened and inspired young Lutherans to work in and for their Church. It has led them to devote their interest and their strength to its welfare. Upon the foundations laid by the founders and pioneers the work of the Luther League as an agency in the Church has not been in vain. Experience has tested and proven the wisdom of the founders and the forward march of the League is a matter of encouragement to every loyal member.

"A CONTRIBUTION OF THE LEAGUE"

A great deal of the credit for the phenomenal growth of English Lutheran

ches in recent years belongs to the er League and the spirit it has awak- It is to its credit that it has pursued r methods. Its methods have recog- l the authorities and traditions of the rch. It has not meddled in Church ics, but it has minded its own business. tever it has done toward a closer union ng Lutherans was not by exalting forms various organizations, but in recogniz- the true basis of all unity in the agree- t upon the essentials of the faith of the rch. Said one of the recent presidents he General Synod, "In its constitution verleaped the bars that separated the t Lutheran bodies, and acknowledged who sincerely professed generic Luth- ism. The Luther League first brought ther in the same fellowship, and on the r platforms, representatives and leaders any types of Lutheranism. This has one of its really momentous achieve- ts." Without ostentation, the Luther ue everywhere has labored with an eye le to the welfare of the Church that ys the leadership of the mighty evan- al hosts of Protestantism. It has seized lendid and inspiring opportunity and contributed notably a new chapter in history of the American Lutheran rch.

E PASTOR MAKING LARGER USE OF HIS LEAGUE"

terest should be the relation that gen- ly exists between the pastor and the gue, not only from the intellectual dpoint, but from his heart as well. The or should take an interest in his young le, and in the League which means h to them. This interest in large meas- should be a matter of guidance and rsight.

e can make use of the League by not ping it too much boxed up, and by giving Luther Leaguers a larger vision of the l. Instead of the local League on which do so much harping, the young people be brought to look beyond their own r square walls and secure a larger vision Christ and the work of the Church.

great field of work for the League is in ng care of the younger set of the young ple of the congregation. It is a splen- did thing to take care of the younger members of a church by organizing them into a Boys' Luther League and the girls into a Girls' Luther League and training them for eventual work in the Luther League itself.

The pastor can do much to improve the devotional meeting. He can be present at the devotional meetings and be a part of those meetings. He can control and direct these meetings into right channels and thus he will improve the devotional meetings. He can see that by thorough preparation of the topic the devotional meeting is made most helpful. He can see that the spirit of true worship is developed, and do not forget there is little devotion without the spirit of true worship. We must use the means of devotion — God's Word, books of devotion, prayer—nor must we forget the influence of our own lives; of all the mighty things, that is the mightiest of them all.

To utilize the working power of the League would be to encourage the young people who are its members to work through the regular channels of the Church. For instance, give them some definite work in which the congregation is interested—Home Missions, Foreign Missions, Inner Missions, or any of the regular channels of work, and direct their powers into these channels of church work.

"THE NEW BADGE"

By turning to the advertising page in the REVIEW it will be seen that we are offering the midget badge in three forms—a button, clasp pin and stick pin. The prices are such as command attention. We call the attention of our Luther Leaguers to this new departure and invite their patronage. Send your orders to the LUTHER LEAGUE REVIEW, 318-326 West Thirty-ninth street, New York.

APRIL'S RETURN

A flush is on the woodland,
A song is in the hedge;
The meadow wan is fair again,
For April keeps her pledge.

A thrill with every heart-beat,
A rapture touched with sighs;
New luster on the soul of Life,
Tears in my happy eyes.

—*Atlantic.*

General Secretary's Letter

Dear Friends:

Since writing his last letter the General Secretary has been on the wing conducting rallies and meetings in Pennsylvania, Virginia, Illinois, and Washington, D. C.

He was privileged to drop in on the Executive Committee of the Luther League of Pennsylvania, at Harrisburg, on Lincoln's Birthday, at which they arranged for their annual convention to be held in Reading in September.

He also met with the official force of the Luther League of Illinois, in Chicago, and consulted with them relative to the Luther League movement in their state.

He also attended the Lutheran Student Missionary Conference of America, at the Chicago Seminary, at which our Literature Secretary was one of the speakers. In reports from the various institutions represented it was manifest that the Luther League was playing a large part in their missionary activities.

While in Washington the Secretary was privileged to attend the inauguration of President Wilson. The crisis through which our country is passing was very evident in the ceremonies.

Sister Caroline Ernestine Ewald, of the Philadelphia Motherhouse of Deaconesses, has recently entered into life. Her first information of the deaconess work was gained through the Luther League Topics. Never until the scroll of time is unrolled will there be an adequate appreciation of the influence of the Luther League in the life of our Church and its people.

The Luther League Bulletin of Kansas asks of its readers the following pertinent question: "What definite work for the Master is your League doing?" Then follows this statement: "No organization can be a success without some definite object in view to inspire it on to greater accomplishments. Get an object to accomplish and then do your level best to reach the height of your ambition." This can be well emulated by Leagues outside of Kansas.

The General Secretary has sent to the several State Statisticians statistic blanks. Will every reader of these lines see that his local League cooperates with the District Statistician, that our statistics may be complete and accurate?

The Secretary has moved his office to 83 Drexel Building, at Fifth and Chestnu streets, Philadelphia, Pa., where he will b glad to meet all leaguers visiting the cit and to which place all future correspond ence should be sent.

We have entered upon the week of a weeks in the Christian Year. The retur of the season which now begins and wit Easter Day closes, should stir within us so emn and tender recollections of the suffer ings and death of Jesus Christ our Savio I very earnestly hope, and would reques that you shall daily, during this week, rea most prayerfully the Passion History, whic tells us the story of that tragic but triu phant week.

With this preparation of the mind an heart, I am confident that then Easter Da will have a deeper meaning to you and tha the services that will be held on that da will be to you vastly more helpful and in teresting.

HARRY HODGES,
General Secretary.

—

WHAT HEBREW CHRISTIANS ENDURE

Few of us realize the contumely visite upon Hebrew Christians. When a Jew a cepts Jesus Christ as his Savior he at onc becomes the object of ridicule and abus on the part of the people of his race. Th Jewish papers, it is said, constantly attac the "conversionists," as they call the He brews who have accepted Christianity. constant effort is made to impugn the motives in professing Jesus as Messiah, an to endeavor to discredit them. Some o the expressions used are "old wives, "good but misguided, soft-brained pe sons."

The Hebrew Christian should have a the encouragement that can be given hi —*The Watchword.*

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Our Churches and Institutions

Some of Our Large Cities

W YORK

—The Church of the Redeemer, Brooklyn, . E. J. Flanders, pastor, consecrated its new rch building March 25.

—Eger's Old People's Home, Brooklyn, was icated on December 7 last. This home is outcome of the generosity of the late Carl hael Eger, and is under the management of congregation of Our Saviour's Church, Rev. S. Everson, pastor.

—Rev. J. B. Remensnyder, D. D., LL. D., been invited to deliver in May an ress on "The Personality of Luther and the formation" before the New York Church-n's Association, an organization of about one dred Episcopal clergymen.

—Rev. Clarence E. Krumbholz, the second missionary of the Inner Mission Society of city, has been elected a member of the board managers of the Federation of Churches, to resent the charitable work of the Church in organization under their new rule which udes ten representatives from various chari-e and social organizations of the city. Pas-Krumbholz has developed a system of finding visiting Lutherans in the New York hos-ls, which the Federation is likely to adopt apply to all Protestant denominations in city.

AGO

—Rev. A. M. Heilman was installed pastor Grace Church, February 4.

HINGTON

—February 28, a meeting of the pastor and delegates from each General Synod Luth-n Church in the city met in Zion's Church consider ways and means of closer co-opera-n and furthering Lutheran interests in this

TIMORE

—St. Mark's Church, Rev. W. H. Dunbar, D., pastor, has just issued its fiftieth annual evolence circular, showing among many in-sting facts that during the fifty years the rch's beneficent contributions have amounted $254,997, an average of more than $5,000 a

TSBURGH

—Lutherans of this city, headed by the Luth-n Women's League, proposes to raise, as a adri-centennial offering, $2,500 to be used to ip a girls' hospital to be located on the North e.

LOUIS

—Concordia Theological Seminary of the Mis-ri Synod, in this city, has the largest attend-ance of any theological seminary in the United States.

ALBANY

—The Lutherans of Albany and vicinity began their local Quadri-centennial celebration with a banquet at Keeler's Hotel on February 13, at which nearly 400 were present. The speakers included Gov. Charles S. Whitman, Secretary of State Victor M. Hugo, Rev. C. W. Leitzell, D. D., of Albany, Rev. Oscar Kraisch of Buffalo, and Dr. Augustus S. Downing, of the State Educational Department, a member of the Church of the Redeemer, Albany. Mr. James M. Reynolds, associate editor of the LUTHER LEAGUE REVIEW, acted as toastmaster. William Eck, of Albany, ex-president of the Luther League of New York State, was chairman of the committee of arrangements.

WHEELING

—Lutherans of this city and vicinity are enthusiastic over plans now under way for establishing an Old Folks Home in this city. Rev. A. L. Benze is chairman of a board of directors comprising twenty-five of the leading Lutherans of the city.

CHARLESTON

—In St. John's Church, the south gallery of the church has been converted into a loan exhibit of Luther prints, pictures, engravings, portraits, busts, medals, etc. In connection with this, there will be a complete exhibit of Quadri-centennial literature. It is assured it will remain open to visitors until November 12, 1917. The congregation is also offering liberal cash prizes for the best essays by the young people of the congregation on Luther, his life and work.

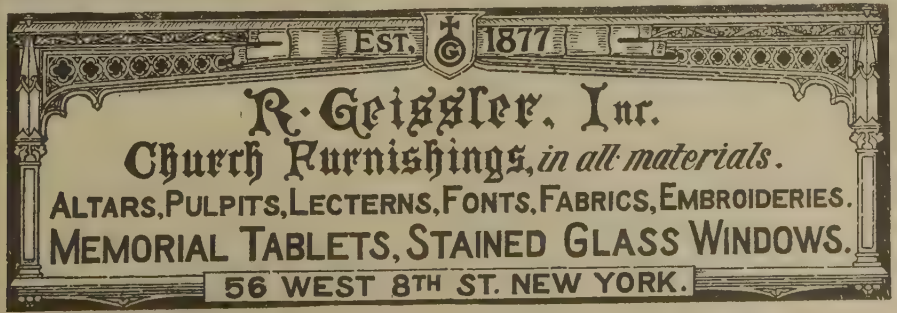
GENERAL

—The Lutheran Summer Assembly has been scheduled for August 3 to 10, 1917, at the Theological Seminary, Gettysburg. An unusually good program is being prepared.

—Theo. G. Northwall, a prominent Swedish layman who recently died at Omaha, bequeathed $500 each to Zion's Church, Emanuel Deaconess Home, Luther College and the Bethpage Home.

—Mr. Jacob Geisen, Minneapolis, Kan., has given $1,000 to Tabitha Home, Lincoln, Neb., for endowment, in memory of his deceased wife, Mrs. Anna Geisen.

—The Church of the Atonement, Asbury Park, N. J., has nearly completed its new church building, which will be consecrated soon. The music will be made a strong feature of the service in the new church building. Prof. H. Bracken Dye, a well known organist, formerly of New York, having been engaged to conduct it.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Treas., MABEL O. JOHNSON, Brookings.

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Treas., ERNEST IHRIG, Detroit.

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District Leagues in States Not Organized

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Sec., G. R. HUTTEL, 94 Rhode Island Ave., N. W., Washington.
Treas., G. H. GODRON, 4608 Georgia Ave., N. W., Washington.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
Pres., CHAS. L. TRABERT, 2736 Elmwood Ave., Berkeley.
Sec., REV. J. E. HOICK, 180 E. Julian St., San Jose.
Treas., MYRON HESTORFF, 337 Salinas St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
Pres., CARL M. DISTLER, ESQ., 2905 N. Calvert St., Baltimore.
Sec., JAMES MCCALLISTER, 408 No. Lakewood Ave., Baltimore.
Treas., HELEN STEGMAN, Baltimore.

NEW YORK

—The twenty-fourth annual convention of the New York State League will be held in St. Paul's Church, Utica, May 29-31. The executive committee has outlined a splendid program, one that should make this the "best ever" convention. The first session will be on Tuesday evening, at which time the principal address will be by Dr. C. W. Leitzell, pastor of the First Church, Albany, on "Protestantism and Its Ramifications in Human Life." On Wednesday morning the Rev. Fred. Baum, of Zion Church, Cobbleskill, N. Y., will read a paper on "Lay Readers in the Lutheran Church." In the afternoon, after a "Conference on Efficiency," led by Harry Hodges, of Philadelphia, I. S. Runyon will speak on the subject "Luther's Contribution to Universal Brotherhood." The evening address will be by Rev. M. J. Bieber, D.D., of Montreal, Canada, on "The Quadri-centennial, Its Spirit and Purpose." Thursday morning the two addresses will be by Sister Jennie Christ, of Atonement, New York City, on "The Deaconess at Work," and Rev. F. K. Vogt, of Utica, on "The Right of Private Judgment." The Rev. Herman Miller, pastor of the Church of the Resurrection, Buffalo, N. Y., will deliver the afternoon address on "The Language of the People in the Church Service." Thursday evening will be the grand rally, with the rally address by Rev. Prof. C. N. Jacobs, D.D., of Philadelphia, Pa. This will be a fitting close to a strikingly interesting and helpful program. The Rev. L. B. Dutcher, of Oswego, N. Y., will act as the convention chaplain. Every Lutheran Young People's organization should be represented.

RHINEBECK DISTRICT

—The annual convention of this District League will be held early in May in St. Paul's Church, Rhinebeck.

—The Luther League of the Church of the Redeemer, Kingston, Rev. P. S. Baringer, pastor, is studying Boehmer's "Life of Luther" as a part of their Quadri-centennial program.

—The Luther League of St. John's Church, Hudson, Rev. H. D. Shimer, pastor, gave its annual dinner on November 1. Leander H. Weaver, president, acted as toastmaster, and the following members spoke briefly: Rev. H. D. Shimer, John M. Shook, Charles Hallenbeck, John Kroll, W. M. Snyder, Mrs. Albert Loomis.

MOHAWK VALLEY DISTRICT

—The Luther League at Center Brunswick has placed in the Sunday school library the Quadri-centennial Luther League Reading Course and also the Junior Reformation Celebration Reading Course. Two of the Juniors have already finished their course.

BUFFALO

—A beautiful service was held in St. John's Church on Sunday, February 4, commemorating the fiftieth anniversary of the "Jungmanner Verein" of that church. This is one of the oldest and largest organizations in the State. The program consisted of an address in German by the former pastor, Rev. J. A. W. Kirsch, who is now director of Wagner College, and an English address by Rev. Th. H. Becker, of Christ Church. The offering was given to St. John's Orphan Home.

NEW JERSEY

SOUTHERN DISTRICT

—A rally of the Luther League of Southern New Jersey was held on Friday evening, February 2, 1917, at Zion's Church, Riverside. Delegates were present from Epiphany League, Camden; St. Andrew's League, Atlantic City, and Zion's League, Riverside. A devotional service was held during which Mr. W. P. Steinhaeuser, president of the Luther League of New Jersey, gave a very excellent address. He told of the various ways in which the work could be carried on and also of the work the State League is aiming to accomplish during the Quadri-centennial year, and he urged every one to earnest efforts to bring about these things.

A short business session was held when the following were elected officers for the ensuing year: President, Mr. Charles Maurers; first vice-president, Mr. James Harrison; second vice-president, Mr. Carl Thorbecke; secretary, Miss Louisa Schindler; treasurer, Miss Carrie Anderson.

General Secretary Mr. Hodges gave an interesting talk in which he spoke of the work that the National League was planning to do and he explained how simple it would be and how easily accomplished if each and every individual Leaguer would do his or her part, chiefly by contributing the small sum of 25 cents and getting one person interested in the work of the Luther League. How small this is, yet what it means to the Luther League at large.

Plans were also made to select a committee of six persons to visit the various Leagues and present to them what is to their best knowledge "A Model Luther League."

After the business session the guests were invited to the church parlors, where a "social hour," with refreshments, was given.

Short talks were given by the pastor of Zion's Church, Mr. Hodges, Mr. William Adams and Mr. Steinhaeuser.

PENNSYLVANIA

—The executive committee of the Luther League of Pennsylvania met Monday, February 12, making plans for the 1917 State Convention, which will be held in Reading some time during the summer. The committee expects to make this the greatest convention in the history of the State League. It will be in keeping with the Quadri-Centennial Reformation celebration. Those present which make up the committee are: K. F. J. Wilharm, chairman; F. C. Leupold, secretary; C. W. Fuhr, president; W. M. Menges, vice-president; P. W. Banker, W. M. Mearig, M. H. Frey, treasurer; Rev. Dr. L. C. Manges and Rev. P. G. Siegel. By special invitation H. Hodges, National Secretary, was present.

PHILADELPHIA DISTRICT

—The Philadelphia District Luther League held five consecutive sectional meetings in the five sections of its district and each section was organized. A feature of these meetings was a demonstration of a model Luther League meeting including devotional, educational and social programs. The demonstration was presented

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picked team who visited all five meetings. opic used was, "Martin Luther, His Life Work." The chairman of the meetings was arl Fromuth, district vice-president; essay- iss Gertrude Krauter; speaker, Mr. Fran- Leupold, State statistician; social leader. . Harry Heinz, and organist, Miss Louise elreich. The meetings were well attended were a pronounced success. The meetings held Monday evenings from January 15 February 12 inclusive.

The members of the Luther League of ny Church, Manayunk, Rev. H. C. Schmie- astor, have recently installed a new electric ng system in the church.

S. MONTGOMERY AND CHESTER DISTRICT

The convention of the Bucks, Montgomery Chester District League was held on Wash- n's Birthday in St. John's Church, Rich- own, Rev. D. H. Reiter, pastor. Rev. made an appropriate address of welcome e delegates and friends.

e district has thirty-two Luther Leagues ne Junior League, with a total membership ore than two thousand. One new League dded at this convention and another one anized.

e theme of the convention was "The Church the Reformation," divided as follows: (a) kness," discussed by Mr. Phares Beer, of sie; (b) "The Dawn," discussed by Mr. y M. Lessig, of Pottstown; (c) "The -tide," discussed by Miss Melicent Latshaw, ttstown. Mr. Christian Huber, of Norris- spoke on "The Luther League and the ri-Centennial." The convention was ed with words and greetings from the president, Mr. Charles Fuhr, and State tician, Mr. Leupold, of Philadelphia.

e district resolved to raise the whole nt of the per capita dues. The evening n was addressed by Rev. Dr. Menges, of isburgh, on the subject "The Challenge of Reformation to Our Young People." Seven- e delegates, fifteen pastors and many ds made the attendance of the convention excellent. The following officers were elected: Prof. L. F. Waidelich, Sellersville, president; Mr. Hilary M. Lessig, Pottstown, first vice-president; Mr. Samuel Moore, Royersford, second vice-president; Miss Sara R. Mayberry, Pottstown, recording secretary; Miss Mildred Moyer, Quakertown, corresponding secretary; Mr. J. H. Wisler, Souderton, treasurer.

—The Luther League of Trinity Church, New Holland, recently contributed $10 toward a fund to purchase a lot for the General Council Mission Church, at Detroit.

YORK DISTRICT

—Mr. Harry Hodges, the General Secretary of the Luther League of America, was the speaker at the Luther League rally at St. Matthew's Church, York, January 28. His subject was "A Conquering Church."

PITTSBURGH DISTRICT

—The Luther League of St. James' Church, Rev. Theodore Buch, pastor, has arranged a series of lectures bearing on various phases of the Reformation.

WEST VIRGINIA

WHEELING DISTRICT

—The District Luther League has planned a series of union meetings for the year. Officers are as follows: President, John Metzger, Martins Ferry, Ohio; vice-president, Miss Lena Meyer, Wheeling, W. Va.; secretary, Miss Lena Ebeling, Moundsville, W. Va.; corresponding secretary, Mrs. James Drummond, Bridgeport, Ohio; treasurer, Mr. Earl Shepp, Martins Ferry, Ohio. Conventions are held semi-annually, viz., May and November.

OHIO

NORTHEASTERN DISTRICT

—The nineteenth convention of the District Luther League of Northeastern Ohio was held in Trinity Church, Akron, February 22, 1917.

The theme of the convention was, "Stir Up the Gift of God Which Is in Thee"—II Tim. 1-6. The total attendance, including delegates and visitors, was 130. Three sessions were held, the morning and afternoon sessions being devoted entirely to business.

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The president submitted six recommendations. The most important one was "That an efficiency committee be appointed by the president, within a month after this convention, to make a survey of local Leagues belonging to this district in conjunction with the extension committee to organize new Leagues in congregations having none." Let us hope and pray that the committee appointed will meet with great success.

The convention closed with devotional services after a most interesting day.

COLUMBUS ASSOCIATION

—On the evening of February 16 the Columbus Association of Luther Leagues held their first semi-annual mass meeting in the large Loy Auditorium of Capital University. The president of the association, Paul Bierstedt, presided at the meeting.

After the opening devotional services, a paper on "Efficient Methods in District League Work" was read by Mr. Carl Oberdorfer. Many thoughts were brought out in the paper which led to practical discussion. The idea was to lay a foundation upon which to build this newly organized association.

The younger members of the Church were not forgotten and an effort was made to provide an organization for them also, as was suggested in a paper, "The Junior Luther League," by Miss Francis Rostorfer. In the discussion that followed the importance of developing a Lutheran consciousness in the minds and hearts of the Juniors was emphasized.

The meeting was a profitable one and the hope was encouraged that an increase in interest and activity would be manifested in the local Leagues as a result of the inspiration gained at the meeting. The president stated that he intended to visit the various local Leagues represented in the association, and having thus gained a knowledge of the needs of the Leagues, he would be able to present a more beneficial program next meeting. Besides this purpose these visitations will attempt to stimulate a broader interest in the various phases of Luther League work.

ILLINOIS

CHICAGO DISTRICT

—Three successful rallies were held in the territory of the Chicago District League the latter part of February, at each of which Mr. Harry Hodges was the principal speaker. Mr. Hodges' visit seemed to inspire the Leaguers to renewed effort. An offering was taken at these rallies which was turned over to the Jubilee Fund. This amounted to about $25.

—Zion Church celebrated its twenty-fifth anniversary from February 14 to 18. The opening service was conducted under the auspices of the Luther League. Good addresses were delivered by Rev. C. K. Solberg and Rev. A. C. Anda. Rev. Luther M. Kuhns, who was present on that evening, also made a few remarks. This League is rather remarkable as every office is held by a young man, and the young men are doing a splendid work not only in the League but in the Church.

—Lent is being very fittingly observed by the young people of Immanuel English Luther League. Every Friday evening the young people of this League meet with the pastor, and hold services at the home of some sick person or a shut-in, bringing cheer and comfort to those who are unable to attend the church services.

—The Literature Secretary, Rev. Luther M. Kuhns, addressed the Lutheran Students' Conference in Chicago, February 17, on "The Function of the Luther League in Our Schools."

—Mr. J. Alex Nelson, ex-president of the Luther League of Illinois, in a very impressive service, installed the newly elected officers of the Luther League of Bethel Lutheran Church on January 9. The offices are: President, Magnus I. Ronning; vice-president, Herbert Jacobsen; recording secretary, Harry S. Hansen; second vice-president, Rev. C. E. Tiller; corresponding secretary, Ruth E. Miller; treasurer, Iver Johnson.

—The services at People's Church on December 10, Rev. G. P. Kabele, pastor, were conducted by the Luther League. C. T. A. Anderson, president of the Luther League of America, was one of the speakers.

—The Luther League of Moreland Church has elected: President, Evald Johnson; vice-president, Edwin Onsrud; recording secretary, Miss Margaret Knudsen; corresponding secretary, Miss Ruth Peterson; treasurer, Louis Clausen. These officers were installed on January 11 by the pastor.

WISCONSIN

—The Luther League of Wisconsin will meet in annual convention in the Church of the Redeemer, Nineteenth street and Grand avenue, Milwaukee, Rev. W. K. Frick, D.D., pastor, on May 4 to 7. Societies are requested to note these dates at once to make preparations to send delegations.

IOWA

—Mr. Henry V. Anderson, of Des Moines, Ia., president of the Luther League of Iowa, entered Carthage College about February 1 with a view of preparing for the Gospel ministry.

—Mr. Herbert Spencer, a member of the executive committee of the Iowa State Luther League, is attending Carthage College.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Junior and Intermediate League

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

This is a great month in the Church year. It sees both Palm Sunday and Easter, which are used for Confirmation and Communion. The dominant thought is—"*He is Risen.*" That is the magnificent message which the Church proclaims. It is the culminating work of God in Christ. How can we, as League leaders, put this thought to practical use? In this manner. The Junior and Intermediate Committee, in order to produce the most efficient work, must have funds. The raising of money for the committee's use was authorized at the Toledo convention. If you have not contributed to the committee's work send in your check to the chairman in commemoration of this blessed season. It is needless to say that it will be a wise investment.

The Winged Book.

Year Topic—There is a wonderful book now found in all parts of the earth as if it had had wings. The Bible is God's message and He wants all people to receive it. A mission is an errand and a missionary is one sent by God to carry His message.

MAY 6.

Missionary Topic—"Golden Bars and Longer Flights."

By Laura Wade Rice.

Scripture Lesson—Luke 8:4-15.

Point of Contact—Re-read ver. 14, and explain how study, amusements, work or selfishness keep us from preparing Bible lessons and from helping others to know God.

Leader's Talk—These things choke the seed of God's Word in us, which is the same thing Satan tried to do in the world by trying to cage the winged Word. After he found the iron bars of laws against Christianity and the red hot bars of persecution could not do it, he tried *golden* bars.

For the Meeting—*When Constantine became the Roman Emperor he saw it was time to stop persecuting the brave, good people called Christians. He used them to help him. He said he saw a cross in the sky as he rode before his army. Over the cross were the words, "By this conquer." So he put the cross on his banner, made friends of the Christians and he even said he, too, was a Christian, though he kept on worshiping Jupiter. *Then it became fashionable to be a Christian and many took the name of Christ to get good positions or to win the Emperor's favor. These were Satan's golden bars. They kept many real Christians from being missionaries. *Men who were not busy telling the true story of Jesus to others began to twist and change it with wrong ideas, Satan set them to teaching. Soon there were crooked, twisted bars trying to keep the Word from the world. God's Word could not be caged everywhere. Some seed fell on good ground. Churches were built. Sunday was kept, even by the Emperor's court. The gospel message was carried by real Christians, until Theoderet wrote: "Every country that is under the sun is full of these words." *Ulfilas, who died in 388, invented letters to give the Word of God to the Goths, the heathen ancestors of the Germans. *About 400 years after Christ, Patrick, a Scotch boy, was taken prisoner by the Irish and made a slave. He longed to teach God's Word to the Irish, ran away to France to learn it better, came back and became a great missionary, founding over 500 churches and als missionary colleges from which men went t all parts of Europe. *Cyril and Methodius brothers, went to the Bulgarians, Roumanian and Bohemians and made up an alphabet i order to give the Bible to the Slavonic peoples The Pope at Rome was worried till he foun Cyril's alphabet did not harm the Churc hymns and services. He did not forbid it, say ing, "God must have made even *that* languag for His glory." This Bible could also be rea by the Russians.

MAY 13.

An Unnamed Little Girl.

(The Jewish Maid Who Directed Naaman.)

By Miss Anna M. Landis.

Scripture—II Kings 5:1-7.

General Truth.—A little Jewish maid, fa from home, becomes a missionary and a mes senger of salvation to a great man, his family and many of their friends, who had not know the only living Saviour.

Point of Contact—With many sick friend about us, young people as well as older one can carry messages of cheer, and do acts o kindness to the afflicted. The little Jewish mai wished her master to be cured.

Story—I. *Humble Witness for God's Savin Power*—A most charming story is told in th book of Kings, of a Jewish child who was amon the captives taken by the Syrian army whe they came into the land of Judah. She wa placed in the home of Naaman, captain of th host of the King of Syria. In this new hom she served as maid to the great captain's wif

This child often longed for her dear hom back in the land of Judea. As her mistres was kind to her, she did not complain. As sh worked she also talked of the goodness of Go She was a brave little girl to speak of this ne life to those who were heathen; but she love the dear Heavenly Father, and wished every body else to love Him.

II. *A Little Child Shall Lead Them.*—Th great man, whose wife the maid served, wa afflicted with a terrible disease called leprosy No doctor could heal him. The child remem bered a great prophet in her country, wh through power from God could heal sick peopl She said to her mistress: "Would God my lor were with the prophet that is in Samaria! fo he would recover him of his leprosy." Obedien to her wishes, the great man goes on the lon journey to see the prophet. He had faith i the great man of God of whom the child tol him.

III. *God's Promise Sure.*—"Go and wash i the Jordan seven times, and thou shalt be clean is the promise of God spoken by the prophe At first Naaman refused to obey. Finally h did go and wash and his flesh came again lik unto the flesh of a little child. This great ma who had been sick was made well, and h thanked God and said, "Behold, now I kno that there is no God in all the earth, but i Israel."

1. How did the little maid come into th strange land?

2. What was the name of the captain of th Syrian army?

3. With what disease was he afflicted?

4. What cure was suggested to him?

MAY 20.

Luther in the Castle.

By Miss Anna M. Landis.

ipture—Isaiah 55:8-13 and Rev. 3:8.

eral Lesson—The life of Luther, the Re-r, is the life of the great Protestant h. From the castle came the words and which have given religious liberty to the . His was a battle, not with the sword, ith his pen and voice.

nt of Contact—As followers of the great mer (God's servant) we may all learn the lesson of *courage*. He was brave in the f danger, because he trusted in God. Boys girls wish to do something worth while; dient to God they will be successful in all works.

tory Story—The prophet Isaiah said of His thoughts and ways are different than and as God's ways are always pure and we learn to live a Christian life. Four ed years ago there lived in Germany a t young man by the name of Martin er. He was a poor boy, but wanted to , so he worked his way into and through e. At the age of twenty he became a monk e Catholic Church. Later he was a priest. as a very learned man. However, his ledge was not complete, for one day we are as he was looking through various books, ened one which was fastened to the book-This book was the Bible, and even though n Luther had reached the age of twenty . he had never read this Book. He now ly read the great truths as are spoken of alm 91; I Timothy 3; Psalm 98 and many passages.

paration for Sending Forth the Truth—r's brain was now a very busy workshop, e wished so much that his German friends other people should know what was con-d in the Bible. Joshua 4:13 tells of 40,000 preparing for ancient warfare in driving he enemy from the land of Canaan. In er's day, he, by changing the Latin Bible the German language, was preparing many men, women and even children to fight the battle of sin. The Word of God is the powerful weapon in all the world against The great Reformer, knowing this, was us that many should know what was in the . We hear of him working night and day mplete the translation from Latin into Ger-the language of the people.

urage of Conviction—Luther was a brave for only a man brave through his love for and his fellow man could have done the lerful work he did. His friends would times warn him of danger that might come im. He only prayed the more, and God him renewed courage day by day. Luther to the age of sixty-three years, and in all years God was ever protecting him and ng him go onward in his noble work. y Leaguer should become familiar with the tiful twenty-seventh Psalm which so well d Luther's life and which should be a shield s all. "The Lord is my light and my sal-n: whom shall I fear?"

ggested Bible References—Job 11:13; 1-17; Psalm 31-24; II Samuel 10:12; Isa. and Ezra 10:4.

MAY 27.

A Wonderful Feast.

I Cor. 11:23-29.

By Miss Anna M. Landis.

neral Truth—Members of God's church in this world love to come to the holy supper, or communion, because it brings them closer to their Saviour. The message, "Take, eat and drink," is given to all who love Jesus and do His will. The true body and blood of our Lord makes the holy communion the most wonderful of all feasts.

Point of Contact—One of the great blessings to men and women and boys and girls who have been confirmed is that they may come to this feast of love, but all must try to live better lives. This supper was not only given to the disciples in the days when Jesus was on earth, but we may have it just as freely and lovingly as they received it. This supper satisfies the soul and makes us better people.

Why We Have This Feast—The night before the death of Jesus He met with his disciples in an upper room in the city of Jerusalem. He not only talked with them, but He also ate with them. As they were sitting or reclining around the table, our Saviour took bread and said, "Take eat; this is my body, which is broken for you: this do in remembrance of me." Then he took the cup and said, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."

A feast is usually a joyful occasion. In the olden times the Jewish people, as many Jews also do now, celebrated three great feasts every year. In Exodus 23rd we read of the Feast of the Passover, celebrating their deliverance from bondage down in Egypt. In Leviticus, the Feast of Pentecost or harvest and the Feast of Tabernacles are spoken of. These were joyful feasts and meant much to the Jewish people; but this great feast which Jesus gave on the night before His death was for all people who love Him.

Night of Betrayal—At first all who sat with Jesus at the feast were happy, but when He told them that one who was with them at the table would sell Him for a price to His enemies the disciples began to be sorrowful. They said, "Lord, is it I?" Jesus answered, Matt. 26:23: "He that dippeth his hand with me in the dish, the same shall betray me." (Teacher, here explain the meaning of this passage.) How sad the eleven disciples felt, for they knew now who it was that should or would do the terrible act. Sin had entered the once happy circle of Jesus' disciples, and great sorrow was the result.

Cheerful Through Suffering—Although Jesus knew He would be sold to His enemies, and would have to suffer, He comforted His disciples, and Matt. 26:30 tells us that "when they had sung an hymn, they went out into the Mount of Olives." Jesus died that we might live, and oh, how every one should love Him. Let us learn the beautiful lesson of Christian joy, even though sorrow and dangers are round about us.

MAY 6

"Luther in the Wartburg."

By Rev. Charles M. Teufel.

Scripture Lesson—Acts 23:12-35.

General Truth—A group of Jews, opponents of Paul, bound themselves together by an oath to kill Paul. This plot was exposed by Paul's nephew. Accordingly the chief captain of Jerusalem's police force provided a large escort of men to take Paul in safety to Caesarea. Here Paul was kept a prisoner, though innocent, until further trial could be given him.

Point of Contact—The Scripture lesson and Topic tell us of great innocent men imprisoned. Both made valuable use of their solitary time. If we must suffer let be it be as innocent per-

sons. The test of most lives is the use made of time which is their own and which is spent alone.

Lesson Development—Luther made his historic stand at Worms. This brought him into great danger. On his return his friends decided to carry him away to a place of secret safety. Accordingly they held up the coach in which he was riding. To make the capture realistic they took him violently. He was spirited away to the stately castle of the Wartburg near Eisenach, Germany.

Luther abode here as a prisoner from May, 1521, to March, 1522. He was known as Knight George. Naturally an active man, the confinement was hard to endure though allowed every liberty. As he said he was both willing and unwilling to stay. In the main his stay was profitable, though here later serious maladies had their beginning, and disturbing news about the progress of the Reformation reached him. Once even in disguise he left the castle for a short visit to correct conditions.

What Luther wrote in the Wartburg, however, has made his stay there of utmost value. He wrote helpful treatises and warnings. He gave illuminating meanings to the thirty-seventh and sixty-eighth psalms and Mary's Magnificat. Based on the Pericope he began a great series of gospel sermons. He studied the Bible in Hebrew and Greek and as a result his noblest gift of all, the translation of the Bible into common German from the original languages was begun and in fact the New Testament completed.

Suggestive Hints.

Read the account of Luther's capture in Kostlin's "Life of Luther," pages 223-224.

Get a picture of the Wartburg.

Have a memory drill on stanzas of the psalms Luther wrote about in the Wartburg.

Have you read "The Knight in Grey?"

MAY 13.

"What Are We Doing for the Jews?"

By Rev. Charles M. Teufel.

Scripture Lesson—Rom. 10:1-10.

General Truth—Paul inspired by God tells us the Jews are people of zeal. They are ignorant, however, of what true righteousness is. They think it comes by what one does. They think by great efforts of their own they can even find Christ. The real fact is that Christ is not far away and the word that saves is very near them. It is contained in these words, "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raisd Him from the dead, thou shalt be saved."

Point of Contact—Paul's desire and prayer for Israel was that they might be saved. This, too, ought be our attitude toward the Jew, but is it? What do even Christian young folks think of the Jews they know and deal with? For Jesus' sake, whose mother was a Jewess, and for the Hebrew Paul's sake, we ought speak kindly to the Jew and do all we can to bring them to Christ.

Lesson Development—But what are we doing for the Jew? It is to be feared not very much. In Germany the Lutherans have a number of successful missions among them. Nearly every large German city with a numerous Jewish population has workers among them. This is not true here. Just three Lutheran Jewish missions exist. The Synod of Missouri has one in New York City. The Norwegian Lutherans have an extensive work in Chicago, and the General Council has a mission in Pittsburgh.

It takes little space to tell what we are doing. It would take a great deal more to tell what we ought to do. A noted Jewish Christian believes we ought have ten more Jewish missions in New York City alone and says the Jews are as easily won to Jesus Christ as any one else.

Sometimes these Jewish missionaries ask for and are glad to have Luther Leaguers conduct services for them in their work. This is one thing that can be done. To help these Jewish missions provide a Christian Christmas, too, has proven an opportunity.

Suggestive Hints.

From Rom. 11:26-32 write telling of the final restoration of the Jew.

Find and read a life sketch of some noted Jewish convert to Christianity.

Find out what your society has done for the Jew. Also your congregation.

Illustrations.

Forty-five years ago a Mr. Selinger, a Jew, was converted in Constantinople to Jesus. He moved later to San Francisco where he labored in converting the Jews. Two years ago he gave over his property to be used to distribute Bibles to Jews all over the world. Also he has provided for a gravestone on which will be an open Bible, one page of which will read, "Jehovah Our Righteousness," on the other, "Jesus Our Righteousness." This will stand opposite a Jewish burial place and thus preach Christ after Mr. Selinger's death.

MAY 20.

"What Is a Sacrament?"

By Rev. Charles M. Teufel.

Scripture Lesson—Matt. 28:16-20; Mark 14:22-25.

General Truth—Christ's commission to the early Church was to go into all the world, teach all nations, baptize them, and teach them all things He commanded and that His presence would abide forever. This meant all taught should receive the seal of baptism. Then He had in mind that which would continually promote a sense of oneness. So He instituted the Lord's Supper, enabling those who were to be one Body to partake of one Body.

Point of Contact—Have you ever seen a channel through which water flows? That was a passageway by which the water could pass through. God's grace and favor sometimes needs a way besides His written word, the Bible to get to us. So He has chosen channels or means through which He can send us this grace or His gifts. The two sacraments, Baptism and the Lord's Supper, are such channels.

Lesson Development—What is a Sacrament? Our Catechism says, "It is a holy ordinance instituted by God, through which by external and visible elements He bestows and seals His grace." Another definition is that "they are the visible Word." Again they are a sign standing for great gifts bestowed. They are "organs for applying the Word."

Three things are necessary in order to make a sacrament. First, it must have been established by God. Second, they must contain or bring divine gifts. Third, visible elements which are something that can be seen must be received in order to have the gifts applied.

Let us test this out in each sacrament. In baptism we see that Christ instituted it. The

e element is water. The divine gifts which through the Word accompanying the water Acts 2:38) the forgiveness of sins, (Mark) salvation to believers, (Matt. 28:20) lord's presence, and (John 3:5) the new in the Holy Spirit.

e Lord's Supper we find, too, was instituted sus Christ. The visible elements are bread vine. The gifts coming through them ac- anied by the Word are the remission of nd the Real Presence of Christ Himself.

Suggestive Hints.

morize the exact words of institution of Sacrament.

ect and memorize a stanza of a hymn on lord's Supper or Baptism.

ow from Luther's Small Catechism the ways how Jesus is true God.

MAY 27.

"The Spirit of Our Salvation."

By Rev. Charles M. Teufel.

ipture Lesson—John 14:15-21.

neral Truth—The Holy Spirit who per- such a large part in our salvation is de- d in our lesson. Six definite things are bout Him: That Jesus prayed He might ; He abides forever; He is the Spirit of ; the world cannot know Him; Christions now Him; He dwells within us.

nt of Contact—How to be saved? You what saving a man from drowning means man saved. Many who have learned the and danger of sin want to be saved. , too, what they have learned about en causes them a desire to be saved to Heaven.

son Development—The Holy Spirit plays portant part in our salvation. He does it gh Jesus Christ. Acts 4:12 tell us: ther is there salvation in any other: for is none other name given among men, eby we must be saved." This refers to s. Also I Peter 1:8-9 makes this point ' But it remains for the Holy Spirit, ac- ng to John 15:26, "who testifies of Christ" ve through Christ's name.

ing saved means more than bearing the of Christian; it means a growing knowl- of Jesus. Of the Holy Spirit we are told hn 16:13, "Howbeit when He the Spirit uth is come he will guide you into all ." This is simply saying that the Spirit guide into all information concerning Jesus t because He is Truth.

e purpose of attaining truth is to glorify , who has prayed, "Father, I will that they whom thou hast given me be with me e I am; that they may behold my glory h thou hast given me." The first step for ing the glory of Jesus is to follow the Holy t as John 16:14 describes Him: "He shall fy me, for He shall receive of mine and make it known unto you." From that h the Holy Spirit gives us of Jesus we can o tell others and to live before others so Jesus will be made known. Glorifying here then gives the hope of enjoying His hereafter.

is complete salvation, however, has been nplished through the Spirit as the Testi- of Jesus, the Guide into Jesus as Truth, n the Glorifier of Jesus together with our ing to the Spirit in His relations to Jesus. ought to study and read John 16:7-11, e the Spirit as revealer of sin is shown and which we need to understand before even the need of Jesus as Saviour can be understood.

Suggestive Hints.

How is our God called?

What pronoun should we use in speaking of the Holy Spirit?

From Acts 16:25-33 tell the way of salvation.

Memorize the verses concerning the Holy Spirit in the lesson.

—❀—

BENJAMIN FRANKLIN

(*Continued from page 11*)

While in England he used his powers to prevent the passage of the Stamp Act. The House of Commons put him through an examination for his relation regarding this act and instead of being reproached he was appointed agent of Massachusetts, New Jersey and Georgia. He now commenced to visit extensively through Europe, paying special attention to the work at Gottingen University. In France he traveled extensively and was presented at court. He was elected a member of the French Academy and procured for Harvard College its first telescope. In 1774 he lost his position as Postmaster General, returned to America, and was elected delegate to the Second Continental Congress. In 1776 he was placed on the committee that drafted the famous Declaration of Independence. Later he was chosen President of the Constitutional Committee of Pennsylvania. He again visited France as an agent for the colonies and concluded treaties of defensive alliance and of amity and commerce. He was again received at the French Court. In the year 1779 he was appointed Minister Plenipotentiary to France.

He had the honor, in 1780, to appoint Paul Jones commander of the "Alliance." In 1782 he signed the Preliminary Articles of Peace with England and the following year signed the definite treaty. In 1785 he was chosen President of Pennsylvania, re-elected in 1786 and again in 1787, and at the close of this year he was sent as delegate to the Congress for the framing of the Federal Constitution. In 1788 he retired from public life. Two years later, on the 17th of April, he died, and a humble gravestone marks his resting place in an old church yard at Fifth and Arch streets, Philadelphia.

The life of Benjamin Franklin was one of renowned service and activity, and although reflections are often cast upon his personal life and because of his seeming disregard for churchly matters, we are compelled to admire him as a man among men.

Book Reviews

APOLOGETICS—Lindberg; Augustana Book Concern, Rock Island, Ill.

This is a system of Christian evidence by Dr. Conrad Emil Lindberg, Professor of Systematic Theology in Augustana Theological Seminary in Rock Island. The book is well printed. While the paper is good, the volume is light and easily handled. We note a few minor typographical errors which no doubt will be corrected in future editions. Personally, we welcome this book. There is a splendid index. The Bibliography on Apologetics and Collateral Reading is exceptionally good. The book proposes to meet the requirements, as far as practicable, in textbooks, in treating the following divisions of the subject: "An Introduction containing a brief sketch of the History of Apologetics: Theological, Anthropological, Soteriological, Pneumatological and Eschatological." Dr. Lindberg adds "the terminology may sound dogmatical, but we trust that the relationship in terms instead of being a drawback will serve a systematic presentation. Some of the subjects are handled in a very brief outline, but others are given a fuller statement and explanation, as, e. g., the Christian experience, but lengthy discussions are impracticable in a small text book." Under the division of apologetics which treats of the evidence of Christian experience we quote from the book the following: "Some object to the Christian experience as founded in the Bible, and hold that without the Bible the experience would be different. But no true Christian transfers to himself in imagination the experience expressed in the Bible. It is true that the Bible has an essential relation to a normal and developed Christian experience. And the Bible is the constant interpreter of the experience. If we, in ordinary scientific research, experience true facts and then find a textbook substantiating and explaining such facts, the truth is not lessened, but confirmed. The same is the case if we read about the experience first and then realize the experience." "It is true that the evidences mostly presented are the external, but for the believer the experience is that of the highest validity. The objection implies that the Christian experience has no scientific proof. But what is evidence? According to philosophy, evidence is 'the ground or reason of knowledge, the light by which the mind apprehends things, whether immediately or mediately.' The Christian has all the external proofs, but the Christian consciousness furnishes the light by which the mind apprehends Christianity. The sensations from material objects are not the only contents of consciousness. The spiritual realities vindicate their existence in the same manner as the material; for instance, if the existence of a certain place is to be proved, historical and geographical evidence is strong, but the most convincing is my own experience that I have been in such a place. If then some people would doubt it, the existence of such a place does not depend upon their opinion. The external proofs of Christianity are very strong and the experience of all Christians substantiate the facts, and non-Christians should find it reasonable to accept this testimony, just as we all believe many things in which we ourselves are laymen. But the highest evidence to each one is to see with his own eyes and touch with his own hands. This way is open to all who desire to learn if Christianity is of divine origin." This book we found very interesting and we are sure it would prove helpful and good reading for our pastors.

THE ACADEMY FOR PRINCES, by Olaf M. Norlie. Augsburg Publishing House, Minneapolis, 1917. Cloth; 240 pp.; illustrated; price, $1.00. For sale at all Lutheran Publication Houses.

This little book has as its fundamental idea that the Lutheran Church schools are the proper ones for the children of Lutheran parents. The author claims that as children of God we are princes and deserve a princely education. This princely education is only possible where there is direct teaching of the Word of God. The book consists of twenty chapters, which are dialogues between the defenders and opponents of Christian education. It is written in true popular form and breathes a deep spirit of earnest and simple childlike piety. It rightly criticises those who neglect the Christian schools and are attracted by the lure of great institutions. There is a special plea for the Church academy, as over against the high school. The book is one which ought to be put into the hands of laymen, for it will make them think about the relation of Christianity and education. The book can be read by the plainest of people. Incidentally modern situations are illuminated and modern evils spoken of in relation to the Church academy. We highly recommend this book to all our Lutheran people.

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